

Sermon to the Saints which are at Topeka, Kansas -- Sunday, November 23, 2025

We continue our examination of the visions shared with our friend and prophet Daniel, within the last three chapters of that book. Nine time periods have been identified within the vision given to Daniel¹, to make him understand the historical and eschatological events that were appointed to ***“befall [his] people in the latter days, for yet the vision is for many days”*** (Daniel 10:14). We have covered seven of those eras, which have tracked through the kingdoms of the Persians, the Grecians, the Romans, and up to the closing of the New Testament Church dispensation ... or as Christ puts it: ***“until the times of the Gentiles be fulfilled”*** (Luke 21:24). As we have discussed each of these “periods”, I think it is important that everyone here understands that these are not hard dates. Instead, they should be seen as dove-tailed transitions. The narrative of the vision flows as though it is a seamless fabric because historically while there were higher-profile events (e.g., transitions between kingdoms or more-relevant battles referenced), the humans influenced by these changes were just living their lives based on what the Lord put into their providential timelines. They were acting and reacting based upon how they were seeing the world in front of them ... just like we do at the granular level each day.

So, for example, in my last sermon I began opening the eighth of these periods, which should be understood to incorporate at some level or in some way the closing of the seventh period as well as the opening of the ninth period. I suggest that if we have an accurate lens on what is happening in our current generation, we very well may be living in this transition between the seventh and eighth periods. Or at least soon could be. So, while we might be given some dispensational vision on what will unfold – as I discussed in my sermon on the first of the seals being opened (the white horse) – we should not expect to know a specific date when the seventh period closes and the eighth opens. More importantly, it only matters to distinguish these periods for purposes of understanding what Daniel was being shown ... as a responsible exposition of the words recorded. Remember that the actual outpouring of these events will render every prior

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- ¹ 1. Daniel 11:2-4 relates to the completion of the Persian Empire and its fall to the Grecian King Alexander the Great.
 2. Daniel 11:5-14 relates to the ebb and flow of warfare between the dominant Grecian King of the South (Ptolemies) and King of the North (Seleucids) that was fought heavily across the cities in northern and southern Palestine – and created a lot of engagement with the Jewish people who were constantly trying to gain a foothold that would allow them to reclaim the Jewish state.
 3. Daniel 11:15-19 relates to the multiple wars under the strong period of the Seleucid kingdom under Antiochus the Great (Antiochus III), when the Jews were heavily involved in the transition of dominant Grecian power from the King of the South (Ptolemies) to the King of the North (Seleucids), and which also involved increased engagement by the emerging Roman Empire.
 4. Daniel 11:20 relates to the brief reign of Seleucus Philopator – the eldest son of Antiochus III, older brother to Antiochus IV. He was poisoned, making the way for his younger brother to take the throne.
 5. Daniel 11:21-31 relates to the rise of Antiochus Epiphanes (Antiochus IV) and how he demonstrates himself as the 5th iteration of Antichrist (including the abomination of desolation).
 6. Daniel 11:32-33a relates to the remainder of the inter-testamentary period that follows the treachery of Antiochus Epiphanes and the temporary establishment of a Jewish state.
 7. Daniel 11:33b – 35 relates to the New Testament period ... or more specifically the period between Christ’s crucifixion and His return.
 8. **Daniel 11:36 – 45 relates to the activities contained in the first 3.5 years of the Apocalypse.**
 9. Daniel 12:1-13 relates to the activities contained in the second 3.5 years of the Apocalypse and transitions to the preparation of Christ’s millennial reign.

examination completely irrelevant. When the Lord makes these things known, they will be known for sure and not in any way speculative.

One thing I believe we are capable of saying for certain – *and therefore should say* – about these “periods” is that by understanding them generally, we can rule out certain speculations about Daniel’s vision and the import of it. For example, by understanding that the verses contained in the fifth period (verses 21-31) are identifying the rule of Antiochus Epiphanes (BC 175 – BC 164), we can avoid being misdirected by expositions that inaccurately identify the “**king**” of verse 36 as this King Epiphanes. By the time we reach verse 36, we have moved more than a thousand years past his period of reign – to the close of the New Testament dispensation. This gives clarity about not just what will happen ... but what is accurately identified as having already happened in prior history. This is partly what makes our work here of critical importance.

When scripture is compared with scripture, we can in fact discern these distinctions. That allows us to stand on the shoulders of those intellectual giants, whom the Lord prepared for us on many doctrinal and practical matters, and still make disciplined use of what we have learned from the intervening years and the work of others. This path we are travelling here ... Solomon plainly tells us ***“is as the shining light, that shineth more and more unto the perfect day.” (Proverbs 4:18).*** That Hebrew word “**perfect**” is *kuwn* (“*koon*”) and means “securely determined”. The idea being that there is a truth that becomes clearer and clearer for the “**just**” until that day when things are finally and fully and perfectly established. Until then, it is imperfectly established and continues to be grown into the knowledge of the saints. So we should expect that we will not learn new doctrine or practice, but we will gain in our understanding of prophecies written ... beyond what previous generations have had revealed. So let us study to grow together in our knowledge, particularly as it pertains to these matters of eschatology.

My last sermon was focused on the many attributes of this “**king**” that ***“shall do according to his will” (Daniel 11:36)***², demonstrating him to be the expression of the antichrist beast that is also seen in the book of Revelation. The descriptors discussed were spread throughout the passage, which covers verses 36 through to 45, the final verse of chapter 11. Today, I want to take up examination of other aspects of the passage, including a bit more about what activities this seventh³ iteration of Antichrist gets involved in, as it respects the Jews.

This work will require us to delve into an area of eschatology that has eluded my understanding over the years I’ve been allowed to work in this vineyard. I have to say at the outset two things about this reality. First, we will gain only that level of understanding that the Lord grants us at this hour. Second, since we have collectively put a clearer face on so many foundational elements to eschatology, this feels to me to be the next very significant element of the last days about

² These attributes include the Antichrist’s willfulness, his self-promotion, his rhetoric against God, and his completion of the vengeance of God toward the unrepentant Jews.

³ According to Revelation 17’s discussion of this beast, he has a total of eight iterations in providence, the first seven under seven mountains or kingdoms, and the eighth being the reincarnation of the seventh after he is slain at Christ’s return. The seven kingdoms are Egypt, Assyria, Babylonian, Medo-Persian, Grecian, Roman, and the final one to come.

which we need to increase in our understanding. It feels critical to my heart that we prepare to understand these things more, since they will likely soon begin unfolding and it will be necessary for us to speak accurately and plainly about them. I will not presume to be the person – we dare not presume even to be the church – that will absolutely gain this knowledge, because that is in the exclusive prerogative of God. But it feels as though a greater urgency is upon us to be prepared to see it, so we had better be sober and vigilant in our work to learn what will be revealed to us in Scripture.

As the New Testament Church dispensation comes to a close, which was examined in our work regarding the seventh “period” in this passage, we know that it says **“And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.” (Daniel 11:35)**. I said in my sermon on this period that this part of that passage ... referencing the language **“even to the time of the end”** ... dovetails into the eighth period when the Antichrist king rises to power and the day of the Lord opens up. That trio of words **“to the time”** is a Hebrew word that is also translated “eventide” or “season”, intimating that it is at the closing season of this New Testament period.

At the opening of the Day of the Lord, there will be 144,000 Jews that will be sealed to make them **“of understanding”**. **“Some of them”** will falter so that those called forth are purged and made white (righteous or justified in practical divinity). This passage, taken together with the activities of this **“king”** who arises at the close of that seventh period, seems to identify Antichrist as the impetus of that falling or distress. The question is how does this look on the ground? Can we identify passages of scripture that will help us see this? I have understood this much of the picture for a good while, and I think to the extent I have had in depth conversations with various of this body, I have laid out how I see that unfolding. The less clear part of this is how the mechanism works ... again, from what the passages of known Scripture offer.

I did a sermon almost exactly six years ago⁴, wherein I discussed the arising Antichrist beast in his seventh iteration. The focus then was on helping to describe that beast’s rising in juxtaposition with other writings of Ezekiel regarding the sealing of the redeemed Jews (valley of dry bones) of chapter 37 and the establishment of the new temple in chapter 40. The passage relating to Gog (ruler) and Magog (followers or army) reveals a period of time during which the ruler rises and increases his power (Ezekiel 38:1-7), engages in a campaign against Israel (Ezekiel 38:8-17), is drawn away from Israel and goes into the Valley of Megiddo (Armageddon) to have his army utterly slain (Ezekiel 38:18-23). Ezekiel chapter 39 then recounts this work of God in celebration of His deliverance of His people and transitions to His millennial reign. This dovetails nicely into the chapters describing the setting up of the new temple in Jerusalem, beginning in chapter 40.

Approaching this Ezekiel passage from a Daniel 11 vision perspective, we see the same kind of energy. We see a **“king”** (i.e., Gog) who Daniel is being told is coming into a position wherein he is collecting together the power of nations. Here is the relevant language:

⁴ November 10, 2019, sermon on Gog and Magog: [Sermon 20191110.pdf](#)

“Thus shall he do in the most strong holds (i.e., nations) with a strange god (i.e., Satan), whom he shall acknowledge and increase with glory: and he shall cause them (nations) to rule over many, and shall divide the land for gain. [] and he shall enter into the countries, and shall overflow and pass over. [] He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.” (Daniel 11:39-44)

If I go too deep into this analysis here, I will lose many of the good hearts here. When Clarence Larkin wrote about these things he remained shockingly elliptical in his analyses. I frequently find his conclusions were sound, but with little scriptural bases identified in his analyses. I think we are past that kind of work, because we have expositors like him, Seiss, and Pink to build our understanding upon. So we must go deep, but we need to do so at a pace that allows each of the connections that we can identify to be examined specifically.

Both in the Ezekiel Gog and Magog passage, and in this present passage, we have a king rising and gobbling up the power of nations with the express strength of Satanic assistance. A similar energy is captured in the vision Daniel received in Daniel chapter 8:

“And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.” (Daniel 8:9)

Here it is elliptically described, but just as comprehensive in scope. The little horn – which we have solid evidence represents the “king” within our passage, or the Antichrist – sees his power grow and expand down from the territory north of Jerusalem. Upon gathering that strength the king eventually directs it toward the “pleasant land”, or Palestine. This word “toward” fits both with his power expanding into the kingdoms around Israel (e.g., Egypt, Libya, Ethiopia), as well as it being eventually targeted directly at Israel. We are talking about the same king, in the same conflict, with the same people, and at the same period in eschatology.

Another bright and colorful expression of this activity is found in the first chapter of Ezekiel. It being such an amazing piece of prophecy, I must preemptively address that all of the extant expositors treat it with a shockingly dumfounded analysis. It deserves to be put in the *proper* context and analysis, so I will do this work so that we might be joyful in the truth of it. Here are the words:

“¶ And I [Ezekiel] looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. ... As for the likeness of their faces, they

four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.” (Ezekiel 1:4-6, 10)

This vision given to Ezekiel was **“in the thirtieth year”** of the Babylonian captivity, as he was **“among the captives by the river of Chebar”** (Ezekiel 1:1). Thirty years, friends. Both the initial and the second (and more complete) assault by Babylon on Judah and Jerusalem have well passed. Ezekiel is one of the most eschatology-focused of all the prophets generally. Every sober expositor knows this. Specifically, this vision of the first chapter – that heavily influences Ezekiel’s prophecies throughout – directly identifies the same timeframe of Revelation chapters 4-5. The same living creatures are identified – with the same characteristics – as those found in the vision of John the Revelator when he is called up into heaven:

“And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.” ¶ **And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.”** (Revelation 4:6-8)

Yet, when the expositors take up pen to identify this energy coming down from the north, they get locked into events that *predated* Ezekiel’s prophecy, to wit: Trapp: **“Out of the north; from Babylon, which in Scripture geography is laid northward from Judea, and the prophet, though now in Babylon, does speak of the Jews as if they were in Jerusalem; against which this cloud, on which an angry God did ride, hastening vengeance on them, which they should be as little able to divert or withstand as to stop the course of the clouds, or their breaking upon us: it was the army of the Chaldeans, made up of multitudes of people”**. Trapp’s analysis is indicative of the expositions found regarding this passage.

Army, yes. Babylon, no! The army of Babylon came 30 years prior. The vision is of events that coincide with the breaking forth of the activities of the seals – which the sixth chapter of the Revelation shows us involves the intimate engagement of the four beasts. The four beasts are the New Testament Church members who are on the ground and engaged – receiving and helping the newly redeemed 144,000 Jews learn to worship Christ in spirit and in truth in the heat of Antichrist’s emerging power and activities. So many of the metaphors identified in Ezekiel chapter one line up perfectly with the elements identified at the start of the Day of the Lord in the book of Revelation. This furiously descending cloud from the north is just another scriptural reference for us to observe Antichrist’s army in metaphor, from Ezekiel’s prophecy⁵.

The thing we can – and I believe *must* – understand from these collections of expressions in the Bible, is that when the Day of the Lord approaches, a dynamic unfolds related to Israel. The

⁵ Another amazing prophecy related to this relationship between the energy between the countries to the north, the riding horses, and the living creatures (New Testament Church) is found in Zechariah 6:1-8. There is much more to it than what is being discussed in Daniel chapter 11, so I will not turn aside to a full discussion of it in this sermon.

seventh iteration of Antichrist begins to be brought into his power. His human power. Every kingdom of history, during which an iteration of Antichrist rose, involved the emerging of that beastly human king to a position that gave them great power to oppose God and oppress the Jewish people. Similarly, I believe, we are getting intimations of how this great adversary who will bring satanic power forward in the closing days of the New Testament dispensation and accomplish two key pieces of work against the Jews. First, bloody and fierce opposition to the nation of Israel. Second, leading the armies of the nations to slaughter natural Jews in a pitch assault in pursuit of the redeemed Jews. The latter of these will end in the showdown with Christ at Armageddon. The language we see within the Daniel vision we are now considering – verses 36 through 45 – is focused on the first of these. It is distinct from the next period of time captured in chapter 12 (which distinction will be discussed in just a few moments).

This emerging Antichrist will be in a position where his influence and military might help him to politically gather some ... and force others ... to join with him under a single banner. If we keep in our focus the collapse of primary societal structures worldwide, as provided in detail through the seven seals and seven trumpets, there is no lack of capacity to perceive this man having the ability to collect up failing nations and ally nations to move down into the place where we see a watershed conflict between that Antichrist beast and the collection of saints – Jerusalem:

“And when [two witnesses] shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. [i.e., Jerusalem]” (Revelation 11:7-8)

We have a lot of information that reflects the conflict and instability within the first 3.5 years within the Day of the Lord. What is less clear is how the seventh Antichrist beast gathers up his influence and comes to the capacity to make war with the two witnesses and kill them. How does that precisely look? What collection of armies and weaponry will he bring specifically into that conflict? In what order will these events unfold? When will they actually begin to form up north of Israel? When we see the instability of that region today, and look at the collection of rulers over various nations chattering about the subject of Israel’s destruction, there is no shortage of strong nations north of Israel. Russia, Türkiye, China, even Syria, Iraq and Iran. It becomes easy to speculate who will be this **“king”** or **“little horn”** of Daniel or the **“Gog and Magog”** referenced in Ezekiel. We have to be watching. We have to be looking at the whole of Scripture and applying it as a body of prophecy, rather than hyper-focusing on a single or small collection of elements. So, I encourage us all here to soberly search but keep our fleshly speculation in careful check.

Now, the structural difference between Daniel 11:36-45 and Daniel 12:1-13 is distinguishable from the language of verse 45, to wit:

“And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain”. (Daniel 11:45)

The “**he**” is this “**king**” who has brought his armies forth toward Israel, or the “**glorious land**” (v. 41). The passage indicates that after this, he’s drawn briefly back up north and east to deal with “**tidings [that] shall trouble him [causing him to] go forth with great fury to destroy, and utterly to make away [i.e., kill] many**” (v. 44). Then he returns and does the work of verse 45. This work ... putting his palace on Mt. Zion (“**the glorious holy mountain**”) coincides nicely with the energy of the words of Paul to the Thessalonians:

“for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” (2 Thessalonians 2:3-4)

This energy from the Antichrist beast is just before Paul tells us “**that Wicked [will] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming**” (2 Thessalonians 2:8). This is the surge in power and influence ... and then death of the seventh iteration of Antichrist – slain at the second advent of Christ (“**brightness of his coming**”). This language fits with Daniel 11:42 that intimates after Antichrist sets up his throne in “**the glorious holy mountain**” that he will “**come to his end, and none shall help him**” (v. 45). The *seventh* iteration of Antichrist comes to his end, and no human power can help him.

This is distinct from the eighth iteration of Antichrist, who is adored and followed by the world’s peoples and governments when he rises from that death in Revelation chapter 13 (“**his deadly wound was healed**” v. 3). The eighth iteration of Antichrist is the beast whose attack on the Jews Daniel will speak of in the first verse of chapter 12: “**there shall be a time of trouble, such as never was since there was a nation even to that same time**”⁶ (Daniel 12:1).

One other distinction that I wish to make, which supports the proposition that Daniel is here seeing the seventh – rather than the eighth – iteration of Antichrist, is found in the energy around pulling together these nations. Similar to the energy with “**Gog and Magog**”, the nation-collecting is a mix of political and military force being employed. Contrary to this, when the eighth iteration of Antichrist arrives on the scene, we have a *confluence* of nations.

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.” (Revelation 17:12-13)

No military campaign conquering nations here ... or overrunning nations here. After they see the risen Antichrist, their populations say: “**Who is like unto the beast? Who is able to make war with him?**” (Revelation 13:4). So with aplomb, the eighth Antichrist beast coordinates the people

⁶ This same attack is metaphorically reflected in the closing of Revelation 12: “**And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.**” (Revelation 12:15-16)

of the earth into ten kingdoms, all operating under his direction. The statute of Daniel chapter two answers this precisely with the presentation of ten toes, to wit:

“And whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, [Antichrist’s] kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.” (Daniel 2:41)

Ten toes, making up the ten kingdoms within Antichrist’s final reign. Final, I say, because it is this part of the statute against which the stone ***“cut out of the mountain without hands”*** strikes the statute and brings it to destruction. The toes are called ***“kings”*** in Daniel 2:44, saying that in their day ***“the God of heaven [shall] set up a kingdom, which shall never be destroyed”***. That is the work of Christ at Armageddon.

So, I believe that Scripture requires the conclusion that we will see the Antichrist beast emerge through the collecting together of kingdoms north of and around Israel to come to do war with her before and during the first 3.5 years of the Day of the Lord. He will continue his assault against Israel off and on, while the Gentile church and the redeemed Jews are testifying to the world about what is happening. This will intensify as the events of the seals and trumpets pour out across the globe. It will come to the peak of conflict in Jerusalem. When Christ returns, He will slay that Antichrist, take His Gentile saints up to Him, and place the redeemed Jews just outside of the reach of the people of the earth. This is the energy we see unfold in the words of Daniel 11:36-45.

There is no doubt more to learn in this passage, and I continue to be eager to speak with every soul here until we are all seeing these passages with the clarity needed to prepare our hearts and spirits to receive that time. This, of course, is if we are that church. God knows. When I next speak, Lord willing, I will seek to transition from the first 3.5 years into the second 3.5 years discussed (primarily) in the next and final chapter of the book of Daniel. Please pray that if it be His will, we have great light poured out upon us for that work and we have the zeal and patience to make ourselves prepared to receive His light.

“¶ Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.” (1 John 2:18-19)

Sobering stuff. I love you all. Amen.